



THE CHRISTIAN STATESMAN



Founded in 1867

DEVOTED TO CHRISTIAN POLITICAL AND SOCIAL SCIENCE



No laws nor cleverness,
No statesmanship of man
Can save the world,
And with new life equip.
One power alone—
Come back to God
And his allegiance own.

JOHN OXENHAM



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The National Reform Association

Organized in 1863

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This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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SPECIAL TERMS TO CANVASSERS.

The Christian Statesman

Official Organ of
The National Reform Association

Founded in 1867

Editors:

WM. PARSONS, D.D.

RICHARD CAMERON WYLIE, D.D.



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The Sense of Responsibility



MODERN civilization has developed power beyond anything the world has previously known. The building of the pyramids and the Roman legions were symbols of power in the ancient world, but with modern machinery, a man can place those stones with one hand and with modern armament Paraguay could wipe the Roman legions off the map. A horse might seem powerful to the ancients, but some days ago, we saw a sixteen year old boy drive a loaded truck that would have stalled twenty horses. In our use of steam and gasoline and electricity, we have developed one degree and use of power after another, until we have almost forgotten that it is remarkable. Our chemists are talking of new sources of power, that will make our high explosives seem trivial compared with that generated by breaking up the atom.

When we turn to our corporations and discover the social, economic and moral power they have placed in the hands of financiers then compare that with the past, we begin to sense the miracles of the modern world. But these social powers reach their climax when in our modern civil governments, they combine the power of organization, with the mechanical power in military force. We have not yet realized the power that can hurl a billion dollars worth of high explosives upon an antagonist in a single battle. But we are using it.

Precisely because we do not realize the magnitude of this power and yet are using it, we have failed to develop a sense of responsibility for the use of power, commensurate with its magnitude. A few days since, a powerful truck, driven by a happy-go-lucky youth, turned a corner at a high rate of speed. A chain dangling from the rear, swung out by the centrifugal force and almost decapitated a child who was waiting for it to pass the crossing. The driver was unconscious that he had injured anyone. His utter careless, irresponsibility in the use of the power placed in his hands, challenges the attention and condemnation of all. Yet its counterpart may be found in many spheres of life.

In the recent gas tank explosion in the city of Pittsburgh, Pa., the same irresponsibility for power involved in their labor, lay at the bottom of that tragedy. Every man working on that tank knew the explosive power of gas. He knew also its proclivity to leak into confined spaces. He had at his command the means of exact detection and prevention, but for some



reason, not one realized the consequences of an accident, or used the means of prevention.

A newspaper publisher recently released in his chain of papers some phony, probably forged, alleged State documents, purporting to have been stolen from the Mexican archives. This was doubtless a part of an effort to compel the Mexican government to exclude from the operation of its agrarian laws, the immense tracts of land acquired in that Republic. It was his way of bringing the force of the United States to bear upon Mexico. Wars have been caused by less, in times past. Fortunately, those social explosives were not present in the right proportion for a national explosion, but the man who released them could not know that, and doubtless was perfectly willing that thousands of the young men of our country should become gun fodder, to enable him to defeat a social reform in a neighboring nation.

The professional militarists, at the recent Geneva Disarmament Conference, were guilty of the same careless irresponsibility, in the use of unlimited power. They must have known that mistakes would fire trains of policy and passion that could easily result, for the next generation, in a war more terrible than the last. Yet they played their game of professionalism, with the *sang froid* of a juggler, performing his stunts with bottles of nitroglycerine. All of these were displaying an utter want of a sense of responsibility for the use of the power placed in their hands.

It is in the sphere of civil government that this lack of the sense of responsibility is most dangerous to humanity. Reckless use of an automobile or high explosives may destroy individuals but irresponsible use by officials of a government of the taxing and war making powers may destroy civilization as was the case of the later Emperors of Pagan Rome. A study of office seekers today will show but faint trace of this consciousness, of the awfulness of the power involved. It was that sense of responsibility for their use of power which lifted both Washington and Lincoln above the men of their times. It was the utter want of it on the part of the majority of European leaders which brought on the world war. Would those wire pullers of international trade have committed that awful crime if in their imagination they could have pictured the present fate of Russia or the opening of the archives to all human eyes and the judgment of history and of God? We think not.

The task of the present day is to develop a common sense of responsibility in the minds of all men equal to the power they use. To develop what John Oxenham has recently called a "God Sense." Safety weeks for drivers may help some. Stricter accountability before the law for misuse of power will do more in the direction of education. But the real trouble is a universal lack of the sense of responsibility for power in every form.

Not long ago, some one suggested a cessation of research for ten years, until application could overtake developed power. It was laughed at, of course. But there should be a speeding up of those processes of education

which tend to make men realize the dangers of power and develop caution. Nothing will do this, but those elements of education which build up a sense of responsibility. Cain was the first to deny this responsibility. "Am I my brother's keeper?" has been too generally the mental and moral attitude of those handling power ever since.

To us there seems but one way to develop this sense of responsibility, that is to inculcate perfectly the idea of liability to God for our use of all power that nature and science give us. "We must all give account of the deeds done in the body", is a fact of the spiritual world, that must be recognized as a fact, and that it includes all preventable accidents which grow out of a misuse of power. When this great overpowering idea is taught in our homes, inculcated in school, embodied more perfectly in law, preached from our pulpits and enters as a sub-conscious force into our newspaper and magazine work, we may hope to develop that sense of responsibility to the point of preventing most of our industrial and mechanical accidents and the elimination of war. Until we do this we shall pay the price in human lives.

Notes by the Way

CANADA has imposed special duties on all "Fiction Magazines" coming from the United States. Its a wonder they don't impose quarantine regulations and a carbolic acid treatment, or some moral disinfectant.

NON-SMOKERS have organized in Great Britain to abolish smoking in theaters, moving picture houses and restaurants. The excessive growth of this habit, the flinging aside of all courtesy and the insolent intrusion of smoke upon people who do not indulge the habit and whom it effects unpleasantly, has forced this movement. This is one British move we might follow to our profit.

SPEAKING to the Pittsburgh Chamber of Commerce recently, United States District Attorney John D. Mayer, told them that the reason Pittsburgh is great is that the mass of the people are law abiding. They observe the Sabbath law and believe in it and the public will not stand for open violation of the law. This is the case in most American cities. The law violating, criminal element, is the non-Christian, un-American element of the people which nothing but the hangman's whip will keep in order, and the American people do not like to use it.

D R. ALBERT C. DIFFENBACH'S cry of alarm at the triumph of historic Protestantism over modernism and his fear lest we lose all liberty of belief because of it, is rather laughable. Who is going to curtail that liberty?

If one church won't tolerate me, I can go to another, and if none of them will, I can organize a church of my own, and no man can jeopardize either my wealth, health, peace, personal freedom, or political rights because of that exercise of independence. If that is not liberty what would be? What more can one ask? The trouble with these modernists is, they want to play the mistletoe on other peoples churches. That is parasitism, not liberty.

THAT Congressman Lankford was not asleep when the 70th Congress convened is indicated by the number on his new Bill which is H. R. 78. Thousands were introduced the first day, but this is well at the head of the calendar. He and his Bill are worthy the support of every citizen.

THE following 22 states forbid the prescription of alcohol as a medicine, and it is notable that they are among the states having the lowest death rate: Alabama, Arizona, Arkansas, Delaware, Florida, Georgia, Idaho, Indiana, Kansas, Maine, Mississippi, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, Tennessee, Utah, Washington and West Virginia.

SWITZERLAND and Sweden have begun a movement in Europe to abolish the gambling casino. It is certainly not premature as gambling is becoming all together too fashionable in the whole world. Their appeal will be through the League of Nations.

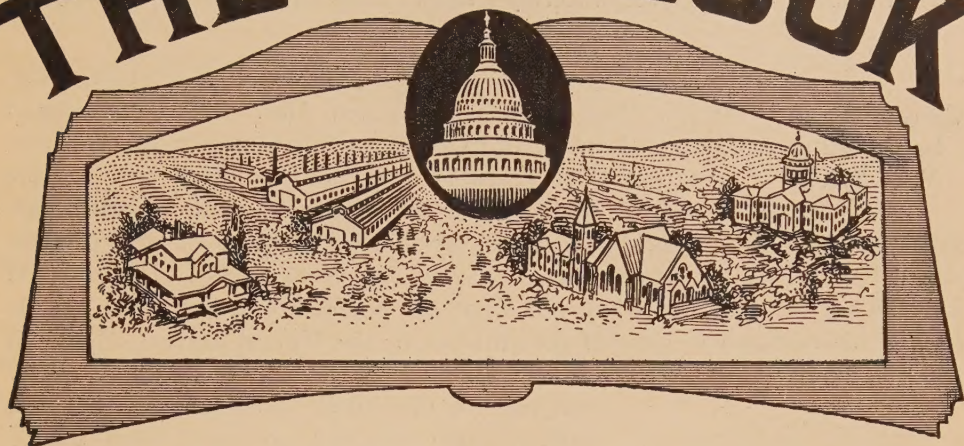
WITH all of our boasted prosperity, Prof. Irving Fisher, has recently given out figures showing that 93,000,000 of our people are earning only the barest living, while the other 22,000,000 are getting the surplus. This is a wider distribution of wealth than has ever before been achieved, but still too narrow to be Christian.

MOTOR vehicles averaged 2,500,000 miles in the United States to one fatal accident and more than 100,000 to every type. The blame for accidents was apportioned as follows in 1927. To the drivers 36 percent, to pedestrians 48 percent, and to faulty road conditions and the weather 16 percent.

HIGH special duty on fiction magazines is one method that Canada is using to protect herself against the flood of filth and trash that is rushing across the International boundary. Success to them. Would that we could find a device for keeping it out of our homes, which promised as much.

INDIANA'S Supreme Court, or at least three of its judges have brought down the contempt of all law loving, law abiding citizens in the country by deciding, that in a case where this defective statement occurred, "nineteen hundred (1923)" the statute of limitation debarred prosecution because the words and not the figures in brackets must control. Of course, this was a liquor case and the decision was doubtless a fruit of liquor intellect.

THE OUTLOOK



Porto Rico's Plea

There came to our desk during the month a pamphlet containing an address, read to a visiting committee of Congress, by the Mayor of Aguadilla, Mr. Ramon Anneses. The substance of this plea is, Porto Rico has been granted full citizenship rights. This makes a growing population of 1,400,000 new citizens. Under self-government they are expected to bring themselves up to American standards. They have four outstanding tasks: to build a system of highways and railroads, to establish English schools for all the people, blot out anemia, tuberculosis and venereal disease, and establish adequate industries. The island has taxed itself to the limit, in trying to do these things and is making some progress, but it is slow. In all these matters Congress appropriates money to assist the States and Alaska, but has omitted Porto Rico from all bills of this character. This had rather discouraged some Porto Ricans and bred discontent which finds expression in every Spanish American country. All they ask is to be treated like the other states and territories of the United States. If Congress helps the States and Alaska build roads and railroads, they ask the same help. If Congress makes appropriations to assist in establishing schools, let the words "and Porto Rico" be added to the Bill. If Congress undertakes to combat disease, let it remember the fifty percent of Porto Ricans who are suffering from one or another of these contagious maladies. When Congress undertakes to Americanize her foreign speaking immigrants, let them remember this people who are not restricted by a quota.

It seems to us that this plea is reasonable. Justice, humanity, patriotism, good business and Christian principle, demand that Congress listen to this mild, courteous, yet earnest plea of a people, who are Americans in civil rights and are anxious to become Americans in language, standards of living and efficiency. They ought to be granted statehood and placed upon an exact equality with the rest of the States. There is no other way to avoid

this tendency toward Continental imperialism. There is no cogent or valid reason against it. We most sincerely add our voice and influence to this plea.

**Congressman
Lankford's
Yard Stick**

In an address in the Smithfield Street M. E. Church, Pittsburgh, Pa., Sabbath afternoon, Dec. 4th, Congressman Wm. C. Lankford of Georgia, made a strong, earnest, presentation of the case for a Sunday rest-day law, for the District of Columbia. One of the most illuminating passages in that address was that in which he told his auditors of measurement which he applies to all questions that come before Congress. He said, "It is not what the interests want, nor what the people want, but what will be for the interest and welfare of the children of the United States. If it will make life better for them, if it will tend to bring them to maturity better

equipped for the duties of citizenship, if it will make stronger men and women of them, I have always supported such measures and always will. It makes no difference what my constituents demand for the moment, or what any self seeking group is clamoring for, if I am convinced that it will work well for the children, I am for it."



As a rough and ready yard stick to measure moral, economic and educational Bills, this certainly is a good one, especially in the hands of a man who puts the moral and spiritual interests of children before that which is material. Try it and see. Can you imagine a man who

sincerely looks to the interests of the children in America, working for the return of the legalized liquor traffic? Or can you imagine his opposing the Child Labor Amendment, or the Cabinet Portfolio of Education, or working for the perpetuation of the present war system, the diplomacy of force, the militarization of the people or a big army and navy? Not unless he has a mind warped by his own selfish interests and is unable to detach the interests of the children from his own wants and whims. Nor, can we imagine a person anxious to bring the children of America up to the duties of self-government better equipped for them, being in favor of a wide open work day, amusement exploited, church hampered, home destroyed Sabbath. In the interests then of those better children that future self-government demands, every father and mother, every Sabbath school teacher, every public school teacher, every minister of the gospel and every social welfare worker ought to get back of Congressman Lankford and his new Bill which bears the number H.R.78. Write to him encouraging him and to your own Congressmen and Senators and urge them for the sake of their children to get back of this measure. If these classes of people will do this, it will go across this session. The movie exhibitors may curse and the Atheists rave; the commercialized

sports may fight and the Seventh Day Adventists howl their heads off about union of Church and State, but it will go through if the people especially interested in the children will ask for it. Apathy, has so far defeated this measure. The demand of the children's immediate friends and teachers will secure it. "Ask and ye shall receive," will find a new application here.

Corrupting Divine Institutions

Our country has long been cursed with a system of easy divorce whereby the two divine institutions of marriage and civil government have been perverted. For years there have been outspoken advocates of still looser forms of family life than can be legally sanctioned even under present laws which permit the granting of divorce for twenty-five or more reasons. But now advocates of what they choose to call "companionate marriage" have risen up and are busily engaged in still further corrupting these fundamental institutions. And already certain foolish young people who are not experienced enough to enter the holy estate of marriage have actually formed alliances under the above title and have found ministers or civil officers compliant enough to lend their services in the solemnization of such a farce.

Now these young people are either married or they are not. If they are married the union formed has made them one flesh and it is to continue until they are parted by death or until one of them has broken the marriage covenant by the sin of marital infidelity. If they are not married in this true and proper sense they have simply agreed to a form of concubinage. With all the looseness of our marriage and divorce laws there is no provision made for agreements before the marriage ceremony is performed, for separation or divorce at the end of a stated period if they grow weary of each other. And if the matter were tested in court it is very probable that such agreements would be pronounced illegal. The parties to a marriage contract ought to be prepared for finding in their companions certain undesirable qualities not discovered before the marriage was consummated, but it should also be remembered that this relation is designed for discipline and mutual improvement as well as for the enjoyment of each other's companionship.

Doubtless many influences have been at work bringing about the present deplorable condition in our country with respect to family life. And it is quite probable that the materialistic and atheistic conception of evolution, and especially the theory of the evolution of marriage held by most sociologists, have had something to do with it. But what must be emphasized just now, if we are to save these divine institutions of marriage and civil government, is the great fact that our civilization is not based upon, and did not grow out of, any theory of evolution. It has its firm foundation in the teachings of the Sacred Scriptures. Both marriage and civil government are instituted by Almighty God, and when the State tampers with the divine law of marriage it is corrupting the very fountain of national life and starting itself on the broad road to national ruin.

Rome and American Prohibition

That Romanists in the United States are by no means a united body on the policy of Prohibition, is recognized by every well informed person. Father Zuker and his following are among the most ardent advocates of this policy.

But it has now become equally evident that the Vatican and the world machine of which it is a part are opposed to Prohibition. Here are the facts which substantiate this statement.

Cardinal O'Connell has so frequently spoken against it that quotation is superfluous. The Pope has condemned it as a method of securing temperance which is contrary to the spirit and teachings of the church. "Truth", a New York organ of the church, frequently carries articles condemning and opposing Prohibition. Were it any other church, we should be inclined to let them fight it out within their own ranks as the Episcopal church is doing with its phony "Temperance Society?" but we naturally resent a foreign corporation trying to manage American politics. Mr. E. H. Abbott in the *Outlook*, presents this phase of the thought as follows:

"The International character of the Roman Catholic Church has been recognized in a statement made by an eminent New York Catholic lawyer in a brief drawn up on behalf of the Cardinal, Archbishop of New York. In this brief, Mr. Wm. D. Guthrie cites a decision of the United States Supreme Court, recognizing the Roman Catholic Church as a corporate body, with a recognized status in International Law. This corporate body is clearly not the creation of the State. It therefore differs from those corporations which are the creatures of the State. It is in this respect foreign to the State. In that sense the Roman Catholic Church in America is naturally regarded as a foreign church. Indeed in that respect it is a foreign church in every land. If Americans have learned to be vigilant concerning those corporate bodies known as trusts, which are the creatures of the State, is it surprising that they should feel it necessary also to be vigilant with regard to a great International corporate body, having a long history of political influence and power, which is not the creature of the State.

Complete tolerance in one's attitude toward the religious creeds of others, may thus be consistent with vigilance in respect to a corporate body, which happens to be associated with it."

American Roman Catholics have a right to their opinion on Prohibition, or any other issue and have a right to express that opinion, but no Italian head of the church has any right to attempt to shape American policies in the interest of wine growing and beer making in Roman Catholic countries. The utterances of these foreign ecclesiastics have too much the appearance of trying to do to America, through the church, what Spain and France did to Norway and Iceland, in regard to Prohibition, by diplomatic pressure.

Dr. Shelton's Brave Words

Not long since Dr. Johnston Ross of Great Britain was visiting in the United States, and for some reason he was not well pleased with our Eighteenth Amendment to the National Constitution and the Prohibition enforcement law.

In writing to the *Christian World* he took occasion to express himself in quite vigorous terms. Among other things he declared, "But I must say that I detest prohibition." Dr. George W. Shelton, pastor of the Second Presbyterian Church of Pittsburgh happened to be visiting in England about the same time and had the opportunity of speaking to a number of English audiences. While speaking to a men's meeting at Whitefield he took occasion to make the following comment on Dr. Ross' statement:

"If, as I believe, Doctor Ross is not a citizen of the United States, then he is a guest of that country, and I say that he has no right to speak in this way of the fundamental, constitutional legislation of the United States. I resent it. Doctor Ross is a distinguished minister and professor, and this article says he has a fine house and garden and an automobile. If he doesn't like America and its constitution, the ships sail regularly. I challenge Doctor Ross to stand in one pulpit in America and say what he has said to you."

Erastianism has just demonstrated both its strength and its weakness, in the outcome of the "Prayer Book Revision" controversy. More than a year ago, one of the leaders of the Evangelical, Protestant party in the Church of England wrote, "The Dissenters in the House of Commons" are our only hope

of preserving Evangelicalism in the Church." It has worked out that way exactly. The churches approved these Romanized changes in their ritual. The House of Lords approved them, but the Methodist, Baptist and Presbyterians combining with the Evangelicals from the State Church, killed the measure in the Commons. The Ritual stands as it was and those of the clergy who want to introduce Romish superstition into the worship of the church, have to violate the law of both Church and State to do so. It is predicted that this will split the Established Church. We doubt that. It may lead to an exodus such as went out of the church with Cardinal Newman. Doubtless that would be better for the church. In spite of the present popular idea that an inclusive church would be more powerful, history and experience both prove that nothing so paralyzes an ecclesiastical organization as dissention within it. It can grow strong on controversy without its walls, but civil war destroys it. The Church of England would be far stronger and socially more useful if its Romanizers would go to Rome where they belong, and leave their brethren in peace. But far better yet, if the church were left entirely free to settle its own difficulties without interference by the State. It would probably have been settled the same way, as the Evangelical party would have fought for their position, instead of passing the responsibility on to those not members of the communion at all. The educative value, the moral force and the abiding character of such a victory, would have been far superior to anything that comes from the present one. Watching this controversy, has convinced us more than ever that Calvin was a better Statesman than Erasmus, and our American way is far superior to that of our English kin folk.

Atheism is the second element of our people to get back of Companionate Marriage. Unitarianism in the person of its leaders, seems to have first place in backing the erratic, discredited Judge Lindsey, of Denver in his un-American, un-Christian, unnatural suggestion. But Atheism wins

first place in openly practicing it. The publisher of atheistic literature in Girard, Kas., jumped into the lime light by announcing the fact that his daughter or rather adopted daughter, was to enter such a relation, which in due time she did. The parties to this marriage had to secure a license from the state of Kansas and were married by a Unitarian minister. It differs in only two particulars from an ordinary marriage. The first is that it is

Erastianism As It Works

Companion- ate Marriage

entered with mental reservations and agreement as to divorce, should they desire it. There is nothing new about that. The second is the servile, poodle dog, parasitic spirit, which is willing to take all the privileges and pleasure of a relationship and none of the duties and responsibilities. It takes a moral defective to want such a position.

But the distance this Haldeman-Julius family have travelled from Christian ideals is brought out by the fact that this man and his wife give out to the world the fact without any sense of shame, that they lived together without marriage for years, then they were married under the laws of the State, and now they have another ceremony, "to completely debunk themselves," if that is necessary. Then they first give out as a fact that this daughter was adopted, afterwards that she is the daughter of this irregular union and when the girl's real father objected to that they again change the story to adoption.

We do not wonder that the citizens of Girard have made it socially so uncomfortable for this pair, that they are talking of moving their publishing house to Illinois. They might try it at Nauvoo, though we are quite certain that the citizens of Illinois would not repeat history. The best thing that has come out of this episode, which brings the blush of shame to the cheek of every loyal American, is the emphatic, scornful manner in which the college students of the country have condemned it as unworthy of real men and women.

A Christian Performance

That Christianity can naturally be a part of our civil order, was illustrated by the prayer of the Chaplain of the House of Representatives, Rev. J. S. Montgomery, D.D., on the morning of December 12.

Our Father who art in heaven, our days are in Thine hands. Do Thou give us the blessing of a sweet resignation. Come to us and sweep aside the mists of error; fortify our weakness and strength in all of us the wholesome sense of personal worth and the joy of life. Help us to glory in the wonderful precepts of the Master, by whose invasion the world is to be conquered, by whose presence the world is to be awed, by whose rapture the world is to be thrilled, and by whose knees the world is to bow. O may the knowledge of His truth wedge its way into all our lives and may our feet press His highway. Amen.

The day before this we had attended a vesper service conducted by the President, in a State Normal School. This service was Christian throughout, from invocation to benediction. All that we ask for is consistency and the putting of this Christian element where it will do most good to the country.

An Ever Present Problem

Temporal sovereignty, and the constant demand for the recognition of it by civil rulers, often places them in an exceedingly embarrassing position. The following, taken from an English paper illustrates this fact.

The Prince of Wales found himself in a most embarrassing position during his visit to Spain last week. He attended a function at which the Pope's representative was the central figure. The King of Spain, the Prince's host, knelt to the Cardinal and kissed his ring. The assembled multi-

tude went to their knees. In all the vast throng one man remained standing. He was Britain's Prince of Wales.

Whether the occasion was designed to force our Prince to his knees before a Roman Cardinal is known only to the agents of Rome who arranged the affair. There are strong grounds of suspecting such was the case. It would have been a great triumph for the Papacy to have had the heir to the throne of the British Empire bow the knee to Baal.

We wonder how our Presidents have so far succeeded in avoiding such situations. There is but one position that would more grievously outrage the feelings of the American people than to have their chief executive placed in such a situation and that would be for him to weakly yield as did the Governor of New York a year ago. We commend this example of the heir to the British throne to him, if he desires to put weight into his reply to the Marshall letter.

Dangerous Reaction

It becomes more and more evident why the Dutch element of South Africa, pushed so hard for the present form of the British Empire. It was their determination to reduce the natives of that Dominion to a state of virtual slavery. The "Color Bar Act" and the "Act to provide for the better control of native races" reduce the native black people to a state much akin to the Indian tribes of the United States, without having the benevolent protection which the Federal Government has thrown about them. It has gone further. It has destroyed their land titles, their right to maintain labor unions and made it a crime for them to ever argue for their rights. The spirit of these rulers is well illustrated by the following utterance of General Hertzog, Prime Minister of the Union, who incensed at the memorial presented by representatives of all local religious denominations against that bill on the ground that, as Christians, they considered it wrong in principle, warned them that "the people of South Africa had for long in the past looked on the missionaries of South Africa as a contemptible class of persons who should not be here" and that "the same sort of feeling may be aroused again."

Thus is the work of the Moffats, Livingstones, and a century of church effort for the uplifting of this race, nullified and villified by these unreconstructed slave drivers.

Love peace as much as we may, yet we believe that these Dutchmen who once before had to ask the help of British arms to save them from the wrath of the blacks, are in for a baptism of blood that will make their war with Great Britain look tame, unless they cease their policy of oppression. These native people have educated leaders; they border on states which give more liberty than this reactionary policy allows; they have labor unions which run up to 100,000 members; and as the Manchester Guardian remarks, "we shall soon see whether these people are of the stuff of which martyrs are made." They evidently also have overlooked the growing race consciousness of these people, which is binding them to the 10,000,000 of American Negroes as well as India's championship of the colored races. Our sympathy goes out to the British whites of that Dominion, who have been out voted in recent years by the Dutch.



Contributed Articles



The Supreme Wisdom in Education

F. M. WILSON, D.D.

Who of worth in all our country is not vitally interested in the assembling of our hosts of lovely children every autumn for another year's instruction and training for life? Is there any other activity in the daily lives of our 117,000,000 people comparable with that of calling our 23,000,000 children into our public schools of the primary and secondary grades? Who are more highly privileged than the 679,300 teachers who daily mold their characters and determine their destinies? And is there other responsibility so weighty as that of this devoted army of teachers? Our churches in America are asked to pray for our schools—for teachers and pupils; for superintendents and school board.

The principal object and the most earnest desire in our prayers is that this vast and imposing host of children may be given the best education, a moral and religious—a Christian education. This can be done only as the Bible is given an honored place in our schools. It should have a prominent place on every teacher's desk. It should be read reverently every day. It should be constantly appealed to as the final authority in morals and conduct for individuals and for the nation.

The Bible is not a sectarian book, and contains no sectarian teachings. "It is the revelation of eternal conditions for national as well as for individual salvation." No nation can continue to live that ignores God and His Book. "It is as much a national as it is an individual, a family or church book. It occupies a place of power in our civilization. Our history and our form of government cannot be understood without it."

In his address at the Sesqui-Centennial on July 5, 1926, President Coolidge traced the form and genius of our government, our conceptions of liberty and our bill of rights directly to the Bible. Neither can the history of the world be understood apart from the Bible, God and Christ; their acts and purposes are the greatest truths of the world.

History is replete with the acts of God. Schools are for the teaching of truth. In this day of the world's travail for new freedom, our hope is in knowing the truth, for it is the truth that shall make free. These greatest of all facts should find a place and an interpretation in any adequate scheme of instruction.

In order that God's purpose for nations may be known and His will may be done in the civil and social sphere, that most important of all books—the Holy Bible—belongs in every school as a part of daily reading and study. As we pray for our public schools, and for our country, which a generation hence will be what our schools now are, let us remember the words of Andrew

Jackson: "The Bible is the rock upon which the Republic stands," and as well also those statesmanlike words of General Grant: "To this Book we owe all our prosperity in the past. To it we must look for our safety in the future."

This book produced Washington and Lincoln. They walked constantly in its light. Lincoln had read the Bible through three times when 10 years of age. When secularists—more noisy than numerous—have for a generation or more conducted their Godless and Bibleless schools somewhere, and when by their methods they have somehow (but how?) produced greater men than Washington and Lincoln, it may be time then for us to consider their theories. What we need today is character. Horace Mann once declared that, according to his observation, "ten men fail from moral defect to one who fails from intellectual defect."

May Christian America, on behalf of her hosts of children, make welcome in her schools the Great Teacher with the greatest of all books in His hand. This Wisdom Chapter shows that He will produce men and women of highest morality and save our children from the pleasure-mad, the money-mad spirit of this age; for His Wisdom is "better than silver," "choice gold," and "rubies." Yet He will give us a wealthy nation: "Riches and honor are with me; yea, durable wealth." He will give the nation wise statesmen: "By me kings reign and princes decree justice." In the lands where the light of His gospel shines, He has given the largest progress in the arts and sciences. He created and now governs the world. He understands all its secret laws and benevolent designs. When He framed the worlds He was planning man's happiness: "My delights were with the sons of men."

This Wisdom Chapter gives a hint of the vast range of His scientific knowledge. He is from everlasting. He knows the mysteries of the earth, the depths, the mountains, the hills, the heavens, the skies, the sea, the foundations of the earth. When God marked out and fashioned all these,

"I was by Him as a master workman;

"And I was daily His delight."

The highest and best instruction apart from Christ is impossible. As we pray for our schools which will determine the future of our Nation, we recall the prayer of George Washington for his country:

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication we beseech Thee, through Jesus Christ our Lord. Amen."



Make America Christian!

A. E. CASWELL, PH.D.

The men and women enlisted under the banner of Jesus Christ constitute a great army to which has been issued one great general order. For the past nineteen centuries this order has been and still is the glorious objective of the hosts of Christendom.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe whatsoever things I have commanded you."

The hosts of Jehovah are organized into many divisions, and these divisions are further sub-divided into numerous brigades, regiments, battalions and companies. For nineteen centuries they have been engaged in a life-and-death struggle against the forces of the Evil One, otherwise known as Satan. The fortunes of war have fluctuated from one side to the other largely because of divided leadership in the Christian army. Sometimes one division has mistaken another, supposing the latter to be an enemy division, and has wasted much time and effort (not to mention precious lives) not only of their own division but of the other also. Many a gallant attack upon an enemy position has failed because neighboring Christian divisions have failed to attack simultaneously, or because some have retreated at a crucial moment, or because some have marched off in another direction. Some have followed one leader and some another. Some have been for Paul and some for Apollos. During some of the most important struggles between the forces of righteousness and the hordes of Satan whole regiments, even whole divisions, of the Christian army have been found fighting on the side of the enemy battalions.

The enemy forces have always been united and aggressive and they have not been lacking in skilled leadership. This being the case, the result of this centuries-old warfare might have been foreseen. After nineteen hundred years many of the enemy are firmly entrenched in what are usually regarded as Christian lands, and little, if any, effort is being made to rout

them. In fact whenever a Christian battalion launches an attack there are always many nominal Christian soldiers who give aid and comfort to the enemy, not openly perhaps but secretly.

Today the situation in the Christian army is like that of the French before Sedan. Led hither and yon, marching and counter-marching, marking time while the enemy is making progress, spiritually starved, poorly equipped, lacking in discipline, betrayed, Christian heroes fall before the onslaughts of a powerful, resourceful and relentless foe. The day seems all but lost. What must be done to bring order out of chaos? To snatch victory out of defeat? Is not the answer obvious? The forces of Christ must be converted into a real army. They must be assembled. They must be reorganized. The army must be reconstructed. Discredited leaders must be thrown into the discard. The high command must be composed of men (and women) who can work together in harmony. They must be sacrificially devoted to the Cause and consecrated with an unfaltering loyalty to the Lord Jesus Christ. They must have but one purpose, namely, "To Make Christ King."

No army can win battles without adequate leadership, neither can skillful leaders win battles without properly disciplined troops. The troops must be physically fit. They must be the offspring of healthy parents. They must be well-fed, well-clothed, well-armed and well-trained. The Christian warriors must have that spiritual strength which comes from Christian home-training and from feeding on the Bread of Life through the study of God's Word. They must put on the whole armor of God that they may be able to stand against the wiles of the Devil. They must be well-drilled. They must know how to use the weapons with which they have been provided. They must learn to work together. The Christian forces must be taught how to fight the battles of righteousness against the forces of evil. They must learn that "in union there is strength", and that all men who have been "baptized into the name of the Father and of the Son and of the Holy Spirit" should strive together to execute any movement calculated to weaken the power of the enemy.

How effective would an army be if one company refused to fight because another company carried their rifles on the left shoulder instead of the right, or because they wore hats instead of caps, or kilts instead of trousers! What a powerful army one would have if some companies spent their time in arguing instead of fighting because someone in another company was too boisterous, or failed to salute properly, or sang a little out of tune! The Christian warrior must learn to work with every other Christian warrior, regardless of his name or sign, who is loyally trying to carry out his Lord's commands. It matters not whether he has come from the same kind of home, has had the same educational advantages, has the same social and religious backgrounds, or has even the same ideals.

The present weakness and partial paralysis of the Christian army operating in America can only be overcome by two things: unity in Christian

leadership and better fed, better clothed, better equipped and better trained soldiers in the ranks. The signs of the times point toward more unity in leadership in the days ahead, but we are still far from the goal. The situation with respect to the troops is critical. Several generations ago the Christian soldier reared his son to be a Christian soldier too and he sent him to schools where he was trained for service in the Christian army. Of course it is true that the arms then used are considered somewhat antiquated today, the manual of arms has undergone some revision, and the tactics and strategy of war have been modified to meet new conditions. For example, poison gas (decadent literature) was not used in those days.

Then some Christian officers discovered that some of the instructors in the schools were not training the embryo Christian soldiers exactly as they would like, so they went over to the enemy and together they succeeded in forcing Christian training out of the schools. Still the Christian parents trained their children at home to the best of their ability and also began sending them to private schools where they were given Christian training by volunteer instructors, most of whom were merely "buck privates". This generation, deprived of proper training in the schools, grew to manhood and quietly acquiesced in conditions as they found them. But being inadequately prepared, the training they gave their children in the homes and volunteer schools grew worse and worse. In many cases it was abandoned altogether. Such a state of affairs tends to become progressively worse, so that today there are relatively few homes in which there is definite training for the Christian warfare and almost the only training the children receive is a trifle given them in the volunteer schools. Is it any wonder that so many of the Christian youth, who should soon be bearing the burden and heat of the day in the Satanic-Christian war, scarcely realize that there is such a war, much less are they prepared to play their part in it? And all this has come about because in a period of criticism and dissension between some divisions of the Christian army many of the Christian troops went over to Satan's side (most of them did not realize it was Satan's side) and abolished Christian training in the schools.

In those days—when Christian training in the schools was abolished—America was regarded as a Christian nation and many public documents attest the fact. Since that time the evil forces have gained a foothold here and captured a stronghold there, until today they have the audacity to deny that America is a Christian country. And there is some basis for their claim. If the Christian forces do not rally soon, reorganize and reform, and then renew the war for Christian principles and Christian ethics, the Christian forces in America, like the French in 1870, must soon surrender at their Sedan. Do we not have our "industrial problem"? Our "race problem"? Our "divorce problem"? Our "law-enforcement problem"? Our "social problem"? What is a "problem"? A "problem" is a section of the battle-front where the Satanic forces have overcome the Christian forces except for a small group here and there who are still keeping up the fight. Such a situ-

ation ceases to be a "problem" when the last of the Christian forces give up the fight and Satan's forces triumph on the field. For this reason we no longer have a "newspaper problem" or "an amusement problem", to mention only two.

But "problems" may be eliminated in another way—by the triumph of the Christian forces on the field. The only way to make Jesus Christ the Supreme Ruler of America is to conquer America for Him. When America is so conquered there will be no difficulty in having Him acknowledged as Supreme. To conquer America for Christ requires the proper preparation of the Christian troops. This they are not receiving under present conditions. The only hope is to put Christian training back into the schools where the children spend most of their waking hours. Put it back into the colleges and universities where ninety percent of the future leaders of America are receiving their education for life.

Here is the vital point in the "line". If we Christians can break the enemy line at this point, we can roll back the flood of materialism with all its filthy off-scouring and prepare the way for greater and more decisive victories in the years to come. If this preliminary skirmish is to be won, if we are to drive a salient into the enemy position at this point, four things are necessary. There must be concerted action on the part of the organized forces of Christianity. Every available man must be marshalled for the attack. Second, there must be a well-thought-out plan of action. Everyone must know just what he is to do, and how and when. And he must be relied upon to do it. Third, the program must appeal to the neutrals for we shall need their friendship if not their actual assistance. Fourth, it should not arouse unnecessary opposition.

It would be presumptuous on the part of the writer to outline a plan of campaign, but he would like to point out that there are four points close together where the salient should be driven. The ground has already been explored. The strength of the enemy at these points is approximately known. The enemy divisions have been identified.

These four points are required, reading of the Bible in the public schools, week-day Bible schools, high school credits toward graduation for the successful completion of prescribed courses based on the Old and New Testaments, and schools of religion on private foundations affiliated with State Universities.

Twelve states now have laws requiring the reading of the Bible in the public schools, and numerous decisions of State Supreme Courts and of the United States Supreme Court make it clear that the public school authorities in any community have the right to require the reading of the Bible in the schools under their jurisdiction, provided that any child is excused from participation in such exercises upon the request of parents or guardians."

In the week-day Bible schools the instruction is given by trained teachers under the usual school supervision, during regular school hours and often in public school buildings. The conduct of the work differs in but two respects

from the other work in the public school: first, attendance upon the classes in religious training is conditioned upon the written request of the parents; and second, the religious instructor is paid by a community council of religious education or similar cooperative agency.

The knowledge necessary to pass the examinations for high school credit in Old and New Testament may be acquired in any way, but like the week-day Bible schools the instruction is sometimes given in the public school building and the instructors are not paid out of public funds.

Schools of religion are being established alongside State university campuses wherein the religious organizations of the State cooperate to employ professors trained in religious subjects to offer courses for which university credit is given provided the work measures up to the standards prevailing in the other college courses. Coupled with this is the growing practice of bringing outstanding religious leaders to the campus to emphasize the great spiritual truths upon which all Christians are agreed.

Will not some existing organization convene a council of war, for the time is ripe for the initiation of a united, consolidated, cooperative movement, participated in by all divisions of the Christian army, to consolidate what has been won, to enlarge the salient, to ultimately break the enemy line and hasten the final victory. In the name of our Lord let us lift up our banners! Let us make America Christian!

University of Oregon.

Capital Punishment

J. M. FOSTER, Boston

There are only two theories of civil government: namely, the infidel theory and the Christian theory. The infidel or secular is that civil government is only a wise human institution. It is based upon the *social compact*. The modern form of this idea originated in the mind of the atheist Hobbes of Walmsbury. This speculative philosopher, denying the existence of any fixed standard of right, and consequently, that there is any such thing as virtue or vice, resolved all law into one—"the will of the legislature." Here he found "the staff of authority." Locke in turn found here, "the shield of liberty." With Grotius of Holland and Kant of Germany it was the *jus naturale*. But its clearest assertion was in France, and its highest development is in the *contract social* of Rousseau. The form of the theory maintained by Locke appears in the writings of Adams, and Jefferson followed Rousseau. In March, 1855, Wendell Phillips appeared before the "Judiciary Committee" in opposition to "capital punishment" in this room, and he planted himself in the most flatfooted way upon the social compact. And the proponents of this Bill reason from that standpoint. But that theory is suicidal. France adopted it, and the "Reign of Terror" followed. Adopt it here and all our Sabbath laws must be abolished, the oath deleted from our courts and civil offices, our laws against blasphemy and profanity abrogated,

our laws protecting Christian marriage rescinded, the Bible be expelled from our public schools, and the government administered upon a purely secular basis. But we are not ready to go over Niagara. The only tenable theory is the Christian—namely, that civil government is an ordinance of God, that settled order of things that is manifestly in harmony with the Divine will, that it is as certainly a part of God's moral government of the world as the Solar system is a part of God's Universe, that it has its necessity in the very constitution of human nature and its authority in God's Word; "the powers that be are ordained of God." This has been the theory of British jurisprudence from the *Magna Charta* until now. It was the theory of the Puritan and Pilgrim fathers. It is the theory embodied in all the colonial charters and compacts; in the "Declaration of Independence"; in the Ordinance of 1787, which gave rise to the settlement of the North-Western Territory; in the constitutions of the thirteen original states, and in forty-six out of forty-eight states in our Union. Unfortunately it was omitted from our National Constitution. But our laws, institutions and usages have continued Christian in spite of this handicap. Now there are three questions: 1. Has the state the right to execute the murderer? 2. Is the state under obligation to execute the murderer? 3. Does it do any good to take the murderer's life? In other words, the right, the necessity and the advantage. I shall endeavour to answer these.

1. *The authority with which God has clothed civil officers includes the right of capital punishment.* Jefferson wrote in the Declaration of Independence: "The just powers of the rulers are derived from the consent of the governed." Well, there is an important sense in which civil government is "an ordinance of man." In so far as it is the people's right to elect their own rulers, to frame and adopt a constitution, and give it to their representatives as their "letter of instruction," and to call them to account for their stewardship, civil government is a human institution. A government of the people, by the people and for the people is true Scriptural Republicanism. But it is also above all this a Divine ordinance. And God has a part in selecting civil rulers, in that He prescribed the qualifications necessary. "Choose out from among you able men, men of truth, such as fear God and hate covetousness; and place such to be rulers over you." God requires men of ability and integrity, who fear God and will be incorruptible tribunes of the people. And when the electorate choose such men, their choice and God's choice meet, and there God confers authority. "Whom God and this people choose, his will I be and him will I serve." The Czar of Russia and the Duma while in vogue, the Kaiser and the Reichstag of Germany, the King of England and the Parliament, the President and Congress, as well as governors and legislatures, "rule by the grace of God."

The state wields tremendous powers. It has the power to levy tax, to institute a tariff, and to regulate that mighty factor in commercial affairs—the currency. It has power to organize schools; to enter the homes, take the children, place them in the schools and educate them, without asking the

leave of the parents. It has the power to draw out all the physical, mental and moral forces in self-defence, just as a sword is drawn from its sheath. Of course, the government has the power of life and death. This does not reside in the individual. No man has a right to take his own life, much less to employ another to take it for him. No corporation can mobilize its men and declare war. But the government has the power. How comes the state by this power? The only answer is: Power comes from Almighty God. As the Saviour said to Pilate, "Thou couldst have no power over Me at all, except it were given to thee from above." In the 82nd Psalm, rulers are called "gods," because they represent God in administering the Divine ordinance of civil government. In the 13th chapter of Romans rulers are called "God's ministers," because they are His agents, clothed with His authority, to represent Him in the administration of His moral government among men. "He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Now mark "the sword." When God drove out our first parents from Eden He placed a flaming *sword* at the east gate of the garden, which turned every way to keep the tree of life. That was the symbol of justice. In Zech. 13-7, God said: "Awake, O sword, against My shepherd, and against the man that is My Fellow; smite the shepherd." That sword was the Divine justice inflicting death upon God's Son when He died on Calvary. "God spared not His own Son, but gave Him up to the death for us all." Paul evidently meant the sword of execution is in the hand of the magistrate. So he is clothed with the authority of God. He who alone gives life and who alone has the absolute right to take it away has placed the sword of His justice in the hand of the civil officer.

2. *As the Divinely appointed administrator of God's law, the Government is under obligation to execute the murderer.* Legislators are called our "law-makers." But the truth is, man cannot make law. Law is God's will. The phrase of Hooker is too sublime ever to become trite: "Law has its seat in the bosom of God; and its voice is the harmony of the world." The Author of Nature has established a system of administration by means of rewards and penalties—an all-prevailing scheme of moral government. It is a fact, not of deduction, but of experience, that we are under government. To some actions pleasure is annexed, to others pain. Virtue is rewarded, vice is punished. The slightest analysis of our feelings is sufficient to show that moral obligation is the obligation to conform our character and conduct to the will of an infinitely perfect Being, who has the right to make His will imperative and the power to punish disobedience. The consciousness of guilt especially resolves itself into the consciousness of amenability to a moral Governor. By whatever name we call it, there is a moral system, and we are bound by its laws as certainly as the planets are bound by the laws of gravitation. Burke once said: "We are all born in subjection to a great, immutable, pre-existent law, prior to all our devices, paramount to all our

ideas, antecedent to our very existence, by which we are knit and connected in the frame of the universe, and out of which we cannot stir." In the midst of this great moral system, as a wheel, we find civil government. Public security, the superiority of virtue, the terrible apprehensions vice is calculated to excite, and the fact that its constitution is the result of the natural order of things, make the state an essential part of this moral system. In this it appears that the laws of the state have their origin in the Great First Cause. God's law regulates the conduct of civil society. Cicero said: "Those who fail to recognize the will of God as the basis of law, lay the foundation of the government—*tanquam in aquis*—as it were in the waters." Man cannot make law. He can only discover and interpret God's law. When Archimedes broke out into such an ecstasy on discovering a law in hydrostatics, when Newton discovered the fact that the same power which draws the apple to the ground is that which holds the moon in her sphere; when Franklin identified the spark produced by rubbing certain substances together with the lightning; when Harvey discovered the fact that the blood courses through the veins and arteries according to certain inflexible laws; and when Kepler announced the discovery of the laws regulating the movements of the planets; did they make known what were not pre-existing facts? Not at all. They simply discovered the laws which God had ordained, and bowed with Kepler, saying: "Father, I thank Thee that I am permitted to think Thy thoughts after Thee." It is just so in the moral system. Men may discover the laws which God has ordained and apply them to the wants of human society, but this is the highest human claim. As Blackstone says: "Any law that contravenes the law of God is no law at all." There is a deep philosophy underlying politics. Though the fact is so often lost sight of, civil government is under law to God as immutable as the laws of gravitation. There are many politicians, they know not this: there are a few statesmen, they recognize this. But in the language of the old apothegm, "The heavy heads of wheat always bow."

Where do we find this law? I answer: 1. It is written upon the human soul. "The heathen do by nature the things contained in the law," the Bible tells us. The Latin poet, Ovid, said: *video meliora proboque; deteriora sequor*—I see and approve the better, but I practice the worse." It is found in those principles of justice and equity and conscience that spontaneously arise in the human heart. But by sin man blotted and made dim this handwriting of God upon the heart, and so a reproduction of the law was necessary. 2. The two tables at Sinai. The ten commandments were proclaimed by God's voice, out of the flame and smoke of the quaking mountain, to indicate their majesty and authority; and written by His finger upon two tables of stone, to indicate their perpetuity. And then they were given to the Jewish nation as their constitution. They are the basis of moral legislation for all nations in all time. The fourth commandment is the foundation of our Sabbath laws. The third commandment is the basis of our laws against blasphemy and profanity. The seventh commandment forbids

divorce, save for the cause of adultery. The sixth commandment underlies our laws which deal with murder. "Thou shalt not kill," is the crime forbidden. The execution of the murderer is the penalty. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." (Gen. 9:6.) This was God's covenant made with Noah as the representative of the whole human family. At first the nearest of kin was the avenger to slay the murderer. In the Mosaic polity six cities of refuge were appointed, so that any one killing another unaware might flee thither and find protection until his case was tried by the proper tribunal. And if found guilty of killing with malice aforethought, he was to be stoned. But if it were an accident, he was to be safeguarded. (Num. 35:15.) If the body of a slain man were found and it was not known who was guilty, the elders were to measure to the nearest city, and take an oath of the officials that they did all they could to trace the murderer. And a heifer was to be taken to a rough valley and her neck struck off, and the elders shall wash their hands over the heifer that is beheaded, and say, "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto Thy people Israel." (Deut. 21:2-9.) Such measurements are natural today.

Cain murdered his brother Abel. And yet God put a mark upon Cain and forbade any one touching him. The reason is obvious. There were no witnesses, and God meant to safeguard the right of trial and conviction. "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die." "The murderer shall surely be put to death: for blood it defileth the land." (Numbers 35:30-33.) "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." (Deut. 17:6.) Lafayette said: "I will never consent to capital punishment until it can be shown that witnesses are infallible." But that is a repudiation of God's order. "We ought to obey God rather than man."

3. *It is of unspeakable benefit to the whole people for civil magistrates to execute God's orders.* When Phinehas slew Zimri, a chief Prince of Simeon, and Cozbi, a Princess of Moab, who were guilty, the wrath of God was appeased and the plague was stayed. The blood of the murdered man cries to God, and either the murderer must be executed or God's justice flames out against the organic people. Capital punishment is a necessary protection for society against the flaming sword of Divine justice. Bulwer complained that "society places the gallows at the end of the lane, instead of putting guide-posts and sign-boards at the beginning." Society, through our public school system, should give the children such moral and religious education as will fit them for discharging the functions of Christian citizenship. But for those who break the sixth commandment and shed the blood of their fellow men, "the gallows at the end of the lane" is a necessity to protect the whole people, not simply from the dangerous criminals, but from the avenging wrath of God. To the individual God's message is: "Dearly

beloved, avenge not yourselves; but rather give place to His wrath; for it is written, Vengeance is Mine, I will repay, saith the Lord." But to civil government, God's message is: "The murderer shall surely be put to death, for blood defileth the land." Our nation was called upon to sacrifice \$9,000,000,000 and 1,000,000 precious lives to atone for that sum of all villainies, human slavery. "He that stealeth a man and selleth him, or if he be found in his hand, shall surely be put to death.*

President Lincoln, in his second inaugural, 1865, interpreted that war correctly: "If it please Almighty God, that the wealth piled up by 250 years of unrequited toil, shall all be taken away and for every drop of blood drawn by the lash, a corresponding one shall be drawn by the sword, still we must say, as was said by the Hebrew Psalmist 3000 years ago, "The judgments of the Lord are true and righteous altogether." It is the verdict of history:

"Right forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future,
And within the dim unknown,
Standeth God amid the shadows,
Keeping watch above His own."

The nations of Europe are called to God's sacrifice, because the blood of 68,000,000 of martyrs cries to heaven for revenge. And the blood of the thousands of Negroes who have been lynched—shot, hung, burned—in our land in late years God will revenge.

This question brings us face to face with the God of nations. The question before us is not, "What will please the people?" but, "what does God require?" He who alone gives life and who alone has the right to take it away, is waiting for us to honour Him as His "righteous servants," and represent His Institute of Justice according to His revealed will, by retaining the death penalty for murder upon the statute book of our state. "God save the Commonwealth of Massachusetts!"

UNCLE BERTRAM'S GARDEN SASS

I shall find apples on that Black locust brush before I find human welfare produced by war makers and the war system.

The Eighteenth Amendment and the Volstead law are to people what plant quarantine laws and plant exclusion laws are to our crops, but no one seems to object to protecting plant life.

Mormon political science which is the domination of the hierarchy, Roman political science which is the domination of the papacy and Christian political science which is the immediate reign of Christ are like poison ivy, poison oak and Virginia creeper, they may look alike to the ignorant and unobserving, but crown yourself with a wreath of each and you will discover the difference.

EDITORIAL

Our New Cover Design

One of our friends, Miss B. Stevenson, of Glenfield, Pa., has produced an entirely new and unique cover design for the Christian Statesman for this year. A former editor carried on all of the literature about the Statesman, "The magazine that is different." This design is at least unique. The question may be raised as to why these men were chosen as representative Christian Statesmen. The guiding principle was, that the man must have achieved something definite for Christianity in the sphere of Civil Government.

Washington established every precedent for the use of Christian forms and means, which so far have graced our Government. Lincoln, by his emancipation proclamation and the immortal declaration we carry on our inside cover page, is clearly entitled to a place. Justice Brewer, by his decision which is his because he wrote it, and it was adopted by the Supreme Court, established legally the fact that this is a Christian nation. Grover Cleveland has three achievements which placed him there. He so vigorously resisted the right of a nation to collect private debts by force of arms that it has become one of the principles of international law. He did as much as any man to establish the ideal that a "public office is a public trust," and the only really Christian Federal Thanksgiving proclamation issued since the time of Lincoln, came from his hand. In Geneva, Switzerland, there is a bronze memorial tablet to Woodrow Wilson as the creator of the League of nations. If the world proclaims this Christian Act as his, we in America, ought soon to rise above partisan passion and recognize it. This was the first great concrete step toward the machinery of a world government by law, instead of by the diplomacy of force.

As to Doctors Stevenson and McAllister, they were the first editors of the Christian Statesman and for a generation in connection with Dr. H. H. George, Drs. S. F. Scovel and R. C. Wylie, as writers, lecturers and ministers of the gospel as well as editors, they kept alive Christian political idealism. These men lived and worked in a generation when the whole current of political thought was against them; but they kept alive these ideals in spite of pulpit indifference, political antagonism and the continual bombardment of atheism.

Christ on the American Highway

The great Leaders in the Methodist Episcopal Church are looking forward to their next quadrennial meeting to be held next year in Kansas City, and are planning its program with a purpose to achieve great results. After

enumerating quite a list of items which are spoken of as of a minor character, a certain writer says, "but the biggest work is to start a spiritual renaissance that will compel Methodism to give Christianity a warmth of meaning that will make the Master the Christ of the American Road. Some Church must pioneer in the realm of simple, spiritual adventuring in modern life. Methodism has the historical background to do it. No church has a wider contact with the rank and file of folks. We can do one great thing—put Christ upon the highway of American life.

This seems to be a lofty Christian conception, setting forth a splendid goal, the achievement of which ought to fire the enthusiasm and awake the energies of good people everywhere. But what does it mean? What is meant by the "American Road" and the "highway of American life" and putting Christ upon it? Something in advance of anything ever before attempted, or at least ever achieved in the past, must be contemplated.

Methodism has made a fine record as an evangelistic agency in past generations, and the gospel with which it has made its way was not weakened by any of the modern theories that mutilate the divine plan of salvation. It also quite heartily accepted the gospel truth that this same Jesus who saves individual souls is also the Saviour of nations and is already the King of kings. We remember that Bishop Simpson and others of high rank and of nation-wide reputation sustained official connection with the National Reform Association, and some of its illustrious divines sustain similar connection at the present time. To give Christ the place of honor and influence denoted by making Him "the Christ of the American Road" must signify a nation-wide acknowledgment of all the authority granted to Him by the Father. It seems that men often think that we ought to do something to or for Christ by way of putting Him in a place of honor and authority which He has never yet filled, while the truth is, what needs to be done by us is to yield to Him the honor and recognize as His the authority already bestowed upon Him by Almighty God the Father.

If Christ is to be put upon the highway of American life in any sense at all it must be done by our submitting to his reign as the Lord of our lives in every particular: in business, in industry, in education, in athletic sports and pleasure seeking of all kinds, and above everything else, in politics, for this is especially emphasized in the Scriptures.

This proposed program for the Methodists is one of stupendous proportions. It is too great for the Methodists alone to put into operation. Let us all join in the magnificent purpose to bring the American nation into subjection to Christ as He marches triumphantly along the Great Highway of the world's history.

Blind Following of False Theory

One of the strangest phenomena in human nature, is the unconscious way in which men who are wedded to a fallacious theory will follow it to the utmost contradictions and absurdities, with never a suspicion that they

are making a spectacle that must certainly grieve the Saviour, makes the angels weep and most certainly makes all scoffers laugh at the whole matter of Christianity. A striking illustration of this was an address delivered in the Brooklyn Academy of Music recently, by L. S. Longacre, who styles himself Secretary of the Religious Liberty Association. (This, by the way is one of the camouflages of the Seventh Day Adventists.) In the course of his address, he said in attacking Sabbath Laws:

Some churches take the position to speak for God, act for God, and see that His will is incorporated in the nation's laws. But I have no use for political creatures who substitute the policeman for the Cross of Calvary. I believe every man, woman, and child should obey the Ten Commandments and keep the Sabbath, but I do not believe Divine ordinances should be enforced by civil magistrates. It is all a religious obligation and it should be left up to the convictions of the conscience and not to the police power of the State."

Only two States of this country, California and Oregon, said Professor Longacre, at present have laws in harmony with the American idea of civil liberty.

Our comments on this effusion are,

1. What is the church for but to speak for God, as His prophet upon every religious and moral subject, to every son of man, high or low. If it is a moral matter that emerges in the sphere of civil government the duty of the church is to persuade the citizen to do his duty.

2. We know of no people in the United States who desire to "substitute the policeman for the Cross of Calvary". Most Americans realize that we need both, one to make self-governing and self-governable citizens out of normal men of good will, the other to "keep the wratch in order" as Burns puts it; to restrain the evil-minded and the warped-minded.

3. This protest against embodying the principles of the Ten Commandments in civil law, is just what the youth of today calls "the big bunk." Would he abolish all law against perjury, murder, adultery, stealing and lying? He knows very well he never would consent to such an idiotic course. Yet, just to keep in line with his theory about civil rest day laws, he blindly jumps to this position of the anarchist and the criminal.

4. If we were citizens of either California or Oregon, we should count this praise of their laws a stigma to be ashamed of. However we know he is wrong about Oregon, for they have a local option law, which allows cities or counties to establish such Sabbath laws as they choose. It will scarcely commend this man to Congress when he appears in opposition to the Lankford Bill, when the members realize that he upholds the most un-American standards to be found in the United States, as the standard for true Americanism. But, as we said in the beginning, it is strange to what lengths blind submission to outworn theories in religion will lead men.

Are There No Christian Nations?

In the strictest and truest sense perhaps there are not, even though the Supreme Court has declared authoritatively that "this is a Christian Nation." But we take issue with the statement often made that "there are no Christian nations, and there can not be any." A writer in a recent issue of the *Western Recorder* begins an article on "The Church in Politica" with these words: "When Christ came to reestablish spiritual contact between God

and man, he did not make his appeal to nations as such: he did not appeal to masses as such. The theme of his appeal is not 'If a nation will' nor 'If men will,' but 'if a man will.' There is no such thing as a Christian nation. Christianity is essentially individual, and spirituality is the relation between God and a man." With much that is in the article from which these sentences are taken we are in hearty agreement. But it seems to us that the writer, in protesting against certain evils that have existed and still exist in the matter of the relation of the church to politics, has gone out of his way to say a few things that are not so. Certainly religion is first of all a personal matter. And each Christian must sustain a personal spiritual relation to God. But human beings do not cease to be human by ceasing to be religious when they begin to act in the political realm. The State itself sustains certain relations to God and His law. Jesus Christ is the Ruler of nations as well as of individuals. If an individual is a Christian when his relation to God and to Jesus Christ is properly adjusted, does it not follow that a nation is Christian when its relation to God and to Jesus Christ as the Reigning King is properly adjusted?

Let the Church attend diligently to this primary duty of bringing individual souls into saving relation with Jesus Christ, but let it also use great diligence in discharging this other function as God's prophet to the nations, and strive to make them the Kingdom of our Lord and of His Christ. It is true that the gospel call is addressed to individual men and women. But I also read that the nation and kingdom that will not serve His cause shall perish. All nations shall come and worship before Him. The kingdoms of this world are become the Kingdom of our Lord and of His Christ. If such texts do not mean that nations as such are to be Christianized I am at a loss for a word to describe properly the change here contemplated.

The Volstead Act and Sunday Closing

One of the weaknesses of the Volstead Act, which reveals the carelessness with which that Act was drawn, is that it allows distilleries and near-beer breweries to operate on Sunday. The former laws and regulations which had been in operation for fifty years, prohibited this, and they were closed on the Lord's Day. Under the Volstead Act the matter is left open. Only local and state laws can prevent such operation. The view usually held by the states is that as these plants are operated under Federal Law, they are under Federal control and protection, consequently the states leave them alone. Many of them take advantage of this and run in defiance of state laws. The time has come when the friends of this law should strengthen it. The responsibility for imperfect enforcement does not altogether lie in unsympathetic administration. Much of it is chargeable to weakness in the law itself. It is far below the standard of that of many of the states and should have been fashioned to correspond with state experience in dealing with these matters. But the thing which concerns us now,

is to make this law come up to the standard of the laws it repeals, as touching Sunday closing. If some Congressman wants to help make this session interesting and profitable to the country, let him introduce a Bill which thus amends it.

The Sovereign Citizen?

A recent writer on one of our exchanges, speaking in opposition to the prohibitory law states that "in this country the citizen is the sovereign." Perhaps there is no political error that has done more damage than this. The doctrine of political sovereignty needs to be completely overhauled, revised and restated in a form that will commend itself to reasonable people. A sovereign in the true sense of the term is above law, since he is the fountain of law. In this absolute sense of the term God is the only sovereign there is, and there can be no other. But for several generations the term has been given to the supreme authority in the State. And starting with the true conception of sovereignty, and then calling the supreme authority in the State sovereign authority the conclusion is at once reached that the State is above all law, and can override the precepts of the divine law and set up its own moral standard irrespective of the law of God?

And now what results if the individual citizen is the sovereign? Every individual who accepts that view reaches the conclusion that he as a sovereign citizen has the right to decide for himself what laws he will obey and what he need not obey. He thus becomes a law to himself. If this view becomes prevalent and is extensively put into practice the result is anarchy. This seems to be the prevalent theory of that class of unworthy citizens who violate the Volstead enforcement law, Sabbath laws, and various other laws for the maintenance of public morality.

There are certain writers on Political Science who take issue with the usual doctrine of Political Sovereignty, who discard the idea that the individual citizen is sovereign, but who maintain that the various elements of sovereignty as usually held should be distributed among the various kinds of associations, such as labor unions, business associations, secret societies and so forth. But this solution of the problem would only make a bad situation worse. It ought to be recognized as a fundamental religion as well as a political principle that the State is the one institution that has the authority to enact and enforce law, and that every citizen is under obligation to obey. Both individuals and associations of individuals have rights which the State is bound to protect. But to claim sovereignty for either the individual or any voluntary association of individuals is rank political heresy and can not be too severely condemned.

"In the South at least," said Senator Belle Kearney of Mississippi, "no wet candidate need look for support, and those who now hold office are doomed to defeat. The President we are looking for, must be a man who will declare he believes in prohibition and its enforcement."



Devotional Page



The Pivot of Christian History

It is our conviction that the book of Revelation is a symbolical unfolding history, given before the fact. It begins with the introduction of the Christian church into the Roman Empire and carries the mind forward to the consummation of all things. As the vision flashes through the ages, it alternately gives us what was the view of the struggle in heaven and on earth. The heavenly picture usually precedes the portrayal of the events on earth. With these facts in mind, let us read Rev. 11, 15-18.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of the world hath become our Lord's and his Christ's; and he shall reign for ever and ever. And the four and twenty elders, who sat before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks O Lord, God, the Almighty, who art, and who wast; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead to be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth.

This picture, containing these words of triumph, "The kingdom of the world hath become our Lord's and his Christ's," is set midway in the progress of the ages. With so much of strife and slaughter and suffering, following this declaration, the mind instinctively asks: In what sense is this true? A glance at the history of the world since the time of Christ, reveals the fact that the power of the world passed finally into the hands of nominal Christians with the defeat of the Turks under the walls of Vienna, in 1683, which was accomplished by the sensational rush of his army from Warsaw, by John Sobieski, III. Never since that time has the power of Christendom been threatened. But the nations are yet far from being Christian. Until that time this power of Christ was extending, since that time the work of Christianity has been to intensify Christian conditions.

It would seem that this declaration of fact was given to indicate this turning point in the progress of the Kingdom of Christ. In power they had become so, but in spirit they were still to be made such. This fact of possessing the power, lays the responsibility of so intensifying the Christian character of the world upon them. The divine task of Christian nations, is today not to fling abroad that power, but to secure it by Christian example, influence and service and so more perfectly Christianize themselves as well as anti-Christian nations. Our relations to Japan and China very imperfectly illustrate the character of the world work of the kingdom of Christ, that is God's will for this part of the age-long development. If we as a nation, would cut out race snobbery, reduce to an absolute minimum of protection any use of force, renounce exploitation and guarantee them security and national equality in addition to the direct and indirect service we are rendering, we should be marching step by step with this revealed purpose of God for the ages.

Such a national and racial ministry is laid upon us by this divinely revealed and historically achieved fact. But one thing is certain, we shall not make the nations much more Christian than we are as a nation. Through the presence of the church in them, they may outstrip us in this intensifying. Japan's peace attitude today ought to give us a hint of this. The achievement of this century in the process of intensifying the kingdom, will probably be in achieving world peace.

Psalm 72

In his days shall the righteous flourish
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before
him.

And his enemies shall lick the dust.

Yea, all kings shall bow before him
And nations shall serve him;
For he shall deliver the needy when he crieth
And the poor that hath no helper.

His name shall endure forever,
His name shall be continued as long as the sun.
And men shall be blessed in him,
All nations shall call him happy.

Blessed be Jehovah, the God of Israel
And blessed be his glorious name for ever,
And let the whole earth be filled with his glory.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore
'Til moons shall wax and wane no more.

Peoples and realms of every tongue,
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

Blessings abound where'er he reigns,
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again
And earth repeat the loud "Amen."

PRAYER

O Thou King of Kings and Lord of Lords. We rejoice that thy power is supreme in the earth. We humbly pray that those who exercise it may comprehend Thy spirit more perfectly and be purified of all unchristian purposes and practices. We thank Thee that we are not called to use the sword of the crusader, but the word of the prophet and the wisdom of the statesman to complete Thy kingdom. Give us a true Christian zeal in this task. Amen.

The Summons

• Speak for the right.

A voice when other men are silent,

A word, when other men are wrong,

Spoken in love, with courage vibrant,

Will summon men and make them strong:

• Speak for the right.

Strike for the right.

A blow, when other men are absent,

An act for right when others fear,•

Given in love, with courage instant,

Will help to bring God's kingdom near:

Strike for the right.

Live for the right.

A life, when other men are thoughtless,

One's self, when others seek their own,

Filled with love, in service restless,

Will win at last the Master's crown:

Live for the right.

—Clarence A. Vincent.

From the Workers

Christ Shut Out of State Universities

W. S. FLEMING

"If I speak with approval of the moral enthusiasm of Jesus, I have made a mistake that would endanger my place as professor in the average state university. If I enthuse over the glories of Voltaire, I have made my place secure in these institutions. I insist that Jesus have the same right in our state universities as has Voltaire." So said, I quote from memory, Rev. Lynn Harold Hough in an address last Spring at the convention of the Religious Education Association in Chicago. Dr. Hough is pastor of the Central Methodist Church in Detroit; he was formerly president of Northwestern University; he is one of the leading preachers of the nation, a world character. Is he right? I did a little investigating.

On July 13, 1927, I sent a letter to each of eight or nine state universities in the central states asking three questions,

1. Do you *in the university* give courses in any of the ethnic religions ancient or modern? If so, what ones?
2. Do you *in the university* give courses in the Old Testament and the Hebrew religion?
3. Do you *in the university* give courses in the New Testament and the rise and development of Christianity?

Replies from six institutions and a catalog from a School of Religions at another lie before me.

The University of Minnesota says it "offers no course in the Old Testament nor the Hebrew religion. There is no department of Theology at the University. No courses in the New Testament or the Christian Religion are offered. It may be that some of the courses in the Department of Anthropology discuss a present day ethnic religion, but no courses dealing entirely with that subject are offered." I doubt not but that courses in about all else under the stars are offered the students, but Christ, the only explanation of the universe, the only hope of civilization, is crowded out.

The University of Illinois writes,—*"The University does not give courses in any of the subjects mentioned in your letter. However, courses in some of the subjects are given by the various religious foundations about the campus and from these foundations the University will accept toward its bachelor's degree credits secured in these courses up to a certain amount."* Napoleon and Caesar, human butchers, honored in the University, no doubt, but Christ, the prince of Peace and the hope of humanity crowded out; he stands across the street with outstretched hands, but is shunned.

The reply from the University of Iowa quoted their catalog, not before me, by page, and referred to their School of Religion. Later I found they are working out a plan of religious education *at the university*, but not *in*

or a *part of* it, privately managed and privately supported. Christ is excluded, but they hob nob with Him, rather ashamed to, ashamed not to.

The University of Wisconsin said "No" to my first and last questions and "Yes" to my second, Christianity and ethnic religions excluded, but the Hebrew religion is taught.

Missouri is the "Show me" state. So is the religious situation at their State University. The letter speaks of the courses in religion as tho they were part of the University, and then they refer my questions to the dean of the Bible College and he says, "Altho the Bible College has no official or financial connection with the University of Missouri, it is affiliated with it in such a way that most of the students do not know but what it is a part of the University itself. It is because of this close working relationship and because of the Bible College offering all the Biblical and religious courses for the University that your letter has been referred to me for reply". Do you get it? Read those words again. The University afraid to, or ashamed to, or feeling that it has no right to teach religion, and yet feeling that it must be taught, and taught in such a way that the students will think it is actually done in the University; therefore it is farmed out to a private institution so closely linked to the University that the students will think they are getting the instruction in the University. What kidding of themselves! What effort to fool the students! Christ shut out while trying to fool Him into believing He is in the institution. How do you spell deception?

The University of Michigan says to my first question,—“Yes, in religions of India, China, Japan, ancient Persia, Babylonia, Egypt and in Islam” (Mohammedanism). They say “Yes” about teaching the Old Testament and the Hebrew Religion. To my question about teaching the New Testament and Christianity they reply “No, but courses in N. T. Greek and Early Christian Fathers”. Their catalog reveals that this refers to study of the Greek language, not the Christian religion. So I find that they study the Hebrew language, not religion, using the Old Testament.

The catalog of 1927-8 takes two pages to outline what they teach in the Hebrew and ethnic religions. It says,—“The Department of Semitics, while carefully avoiding sectarian instruction, offers courses in Religious History, Biblical Literature, Geography, and History and the Semitic languages upon the same basis as courses in other departments of language, literature, history, etc.” But, excepting modern Islam, this is all very carefully confined to Old Testament days, peoples and religions. Under “Making the Bible,” they study “the books composing the Old Testament and the Apocrypha, including an examination of the historical setting, authorship, purpose and message of the various books—formation of the Canon and significance of the manuscripts.” They study the ancient peoples of the “Near East” stopping promptly at A. D. 70. Under “Israelitish History and Prophecy,” they study the “developments and mutual relations of history and prophecy during the great creative period of Israel’s religion, from the ninth to the seventh century B. C.” Under “The Bible as Literature” they give a “Critical study of

the literary masterpieces of the Bible" with "particular attention to the Book of Job, Psalms and other examples of Hebrew poetry".

All this is very good, highly commendable as far as it goes. But why stop at A. D. 70 and the Old Testament? And why under "Biblical Literature and History of Religions" do they bring the "religions of ancient Babylonia and Egypt" and the "living religions of the Near East and Farther East, including Islam, and the religions of China and Japan," while at the same time omitting all study of Christianity? I wonder just why in the two-page outline of "Studies in the English Bible and the History of Religions", there is no mention of the New Testament and Christianity. Is the New Testament no part of the Bible? Is Christianity no religion? Is this a Yankee trick? Then I wonder just a bit why Mahomet, Zoroaster, Confucius, Buddha, etc., are honored in the University and Jesus Christ forgotten. Is this also a Yankee trick?

Do not misunderstand. There is a School of Religions across the street from the University, but it is a private institution, in no way connected with the University, and I find no mention of it in the catalog and the letter said nothing to me about it. There they study Christianity and the New Testament. Now get it. Ethnic faiths, living and dead, studied in the University, also the Hebrew religion and the Old Testament; but Christianity, the religion of this nation, and the New Testament, shunted off to a private institution across the street. No word of disrespect for Christ, simply cold-shouldered off the campus. He does not exist for them.

Which is worse, Michigan to study all but Christ, Missouri trying to fool the students, or other Universities shutting out all religion and saying so? Take your choice. Anyhow, no room for the ancient Christ at the inn, no room for the modern Christ in the universities. Prof. Luther A. Weigle says "When you put into schools everything else and omit religion, you thereby necessarily suggest to the students that religion is at best of but secondary importance if indeed it has any value, and you thereby make the task of the home and church harder and tend to break down religion and destroy the nation".

After all, in the last analysis, are not the Christian citizens who are putting in the foundations and Schools of Religion at the state Universities following a shortsighted policy and doing a disservice to the nation? Are they not thus putting a premium upon non religion, what Flint calls "practical atheism", and often irreligion in the Universities? Are they not tacitly admitting that religion has no right in the state Universities, a false doctrine that has no basis in American law? Would it not be better in the long run for them to insist that religion, including Christianity, be put into the Universities on the same basis as all other subjects? Would Christ suffer in such a study? The University of Michigan is right, she is leading the van, only she has not yet gone far enough. Christian citizens of the state should know the fact and get behind the University and encourage her to go on and put Christ into the University beside Confucius and the rest.

Christ will win if given a chance, but ignored in the Universities, this nation fails and our civilization goes down.

Mrs. Shepard's Letter



"Remember the Sabbath Day to keep it holy," has been almost wholly eliminated from the ten commandments of the Mormon Church. This denomination, known as "The Church of Jesus-Christ of Latter Day Saints," has one of the widest open Sabbaths of all sects.

The State of Utah is absolutely controlled by the Mormon Church; the legislature, which made the laws, is made up almost wholly of Mormons; of the State officials, only one so far as I know, is a gentile, and by gentile I mean all who are not Mormons; the local officials, both city and county, are all Mormons; so we see that all laws regulating Utah, are made and executed by the Mormon church; and that church alone should be held responsible for the wide open condition which exists there.

The evening church service, both summer and winter, has always been held at 6 o'clock in order that members may be able to get away in time to attend the Sunday movies or the theater. Salt Lake City has always maintained one of the best stock companies in the country, and the opening of each new play takes place on Sunday night, at 8:15, and usually by 7:30 P.M. the theatre is packed to the doors and standing room only can be obtained. The motion picture houses employ fine orchestras and an able organist; all of whom are Mormons; because of this, it is most necessary that the service be held early on Sabbath, in order that musicians may attend church services and later meet their engagement at the theaters.

Not only do they break the Sabbath Day by keeping open all play houses, but more and more the young people of the church are entertaining at teas, card parties and dances on Sabbath afternoon and evening and at most of these parties home brew is served in large quantities.

Some of the leaders of the church have been frowning on these parties, but to date, no extreme measure has been brought to bear upon the young people, with enough force to discontinue such gatherings.

For years, the Mormon church had complete control of Salt Lake, the big resort at Great Salt Lake, and that resort owned and controlled by the hierarchy, ran wide open with bathing, boating and dancing on the Sabbath. The Woman's Christian Temperance Union fought for years to close Salt Lake on the Sabbath, but that little handful of faithful, godly women, was no match for the powerful Mormon leaders. In more recent years, the church has been leasing the resort to others, but they could dictate to the lessee, anything that they might desire and they have done nothing toward a change.

The Mormon Church *desires no change*; too many of their adherents are in the entertainment business; too much money flows into the church coffers and the Mormon leaders enjoy their Sabbath amusements too much to even consider a change.

In view of this lack of a regard for this day set aside for worship—it seems rather a travesty to read in Salt Lake papers, a report of the dedication of the new Mormon Temple in Mesa, Arizona, on Oct. 23d and the *prayer* made there by the Prophet (?) Heber J. Grant. Let me quote a portion of that prayer: "We thank thee, O Father, for the gospel of thy Son Jesus Christ and for the *Mormon Priesthood*; that we have been made part-takers of the same and have an abiding knowledge of the divinity of the work in which we are engaged. We thank thee for the words of thy Son to the Prophet Joseph Smith, that the Mormon gospel *is the glad tidings*, that through this gospel all may be saved. We thank thee, that thou didst say "I am the first and the last. I am he who liveth, I am he who was slain. I am your advocate with the Father. *Behold all your sins are forgiven you.* You are *clean* before me, lift up your heads and rejoice, for behold I have accepted this Temple and I will manifest myself to *my people* in mercy in this Kirtland Temple. We thank Thee, Father, that thou hast manifested thy acceptance of all the nine temples which have been erected from the days of Kirtland to the present time. We thank Thee, O, Father, for the knowledge which we possess, that thou dost live and that thy Son, Jesus Christ is our Redeemer and our Saviour and that thy servant Joseph Smith, Junior, *was and is a prophet* of the true and living God and O, Father, may we ever be true to the gospel as revealed through thy servant Joseph Smith.

We beseech thee to enable us to guard this new Mesa Temple, that no unclean (?) thing shall enter here. May thy spirit ever dwell in this holy place and rest upon all who shall labor as officers and workers herein, as well as upon all who shall come here to perform ordinances for the living or *for the dead*. Accept the dedication of this Temple and these grounds which we have dedicated unto thee by *virtue of the holy priesthood, which we hold.*"

This is about one half of Heber J. Grant's prayer. It was quoted in full in their paper, but it gives one an idea of exactly what the Mormons are teaching today in this nation.

The work in New York City and vicinity will continue until the holiday season. Mrs. N. O. Pritchard, my most capable executive Secretary is now in Florida planning the campaign for the winter months; and we call for your prayers as we carry the message that Jesus Christ must be kept the King of Kings and Lord of Lords.

Report of Committee on the State of the Country

The sixty-fourth annual convention of the National Reform Association meeting in Pittsburgh, Dec. 4-6, unanimously adopted the following

report on the state of the country,—

We challenge the right of organized atheism in this Christian Nation, to the possession of a charter under which to carry on activities looking to its destruction, and we call upon all ministers of all denominations to restate, preach and emphasize the underlying principles of the Christian religion.

Especially do we challenge the efforts of atheism to reach the young in our high schools, colleges and universities with their blighting doctrines, and we call upon the American people to insist upon and support the teachers in putting back the religious note and making it the dominant chord in schools of all grades.

We insist that separation of church and state and religious liberty do not mean and never were interpreted by the founders of this nation to mean exclusion of religion from public education and that those who speak otherwise misinterpret these great principles. We declare that it is the right and duty of the nation to teach in the public schools those Christian religious and moral principles that are essential to national stability and perpetuity.

The Christian Sabbath is a necessary bulwark of our civilization, and we insist that it be observed not as a day of commercialism and dissipation, but as a day of rest and worship.

We submit that the wide-open European Sunday in the capital city of this nation is a blot upon our Christian civilization, and we call upon the national congress to pass the Lankford bill prohibiting the commercialization of the Lord's Day in our nation's capital.

We hold that the Mormon religion with its polygamous practices and its polytheistic teachings is a mighty menace to this nation.

We condemn the so-called "companionate marriage" as a most dangerous delusion that must be opposed by all thinking people.

We call upon the great political parties to declare themselves unequivocally for the strict enforcement of the 18th amendment and the Volstead Act.

We urge the deportation of all aliens that violate the fundamental law of this land.

We urge that the year 1890 be retained in our immigration laws as the basis of computation of quotas.

We maintain that the nation will go to ruin if it continues to be lawless. We therefore urge that only those in sympathy with a law be chosen to enforce the law; and we call upon the American people as a patriotic duty to obey the laws of God and the laws of the land.

The Annual Conference

The sixty-fourth annual conference of The National Reform Association was held in Pittsburgh, December 4, 5 and 6. The audiences have been larger in some years, but never more

interested and enthusiastic, nor has there been finer spirit of co-operation nor a finer program. Through every address there ran a note of optimism and of final victory because the cause

for which the Association lives is right—and right can never fail.

Congressman Wm. C. Lankford, of Georgia, and Dr. Clarence True Wilson, General Secretary of the Methodist Board of Temperance and Public Morals, of Washington, were the two speakers outside of the Association staff, and both brought messages of inspiration and encouragement.

That the Association is rich in its own corps of workers was shown by the other addresses. Probably no man in the entire United States is as well posted on the general subject of the Bible in the public schools as Dr. W. S. Fleming, Legislative Secretary of the Association, Chicago. His address Sabbath night was a master-piece of information and progress. In eleven states Bible reading is required in every school; in many other states it is permissive, and all over the country there is a growing sentiment that if we are to teach citizenship and honesty and morality we must use the Bible as the great text book; that if there is to be reformation of life, young and old, there must be transformation first. No where else are the rules for such change to be found outside of the Book.

Monday afternoon Mrs. Lulu Loveland Shepard, of Salt Lake addressed an audience of women on the subject 'Mormon Temple Secrets'. She has well merited the title, 'The Silver-tongued Orator of the Rockies', and on this occasion upheld her reputation as a speaker of charm and power. Twenty-five years residence in Utah has brought her in touch with many things about this people and their religion that the country does not know. Already possessing the bal-

ance of political power in eleven states; with a membership of 600,000; with an addition of 10,000 each year won away from Protestant churches; with an organization in every state of the Union and with 1370 churches at work; with 'Sabbath Schools' in many other places, in which children are gathered in from the streets and from other churches and taught beautiful stories from the Bible, but with a thread of Mormonism running through it all; with their missionaries serving without pay in every part of the country, going about in a kindly way, winning people by their beautiful presentation of un-truth; and yet placing the Mormon Church and obedience to its tenets before loyalty to the government of the United States, it is a menace to the future of our nation that but few realize. Outside of the National Reform Association, we know of no other influential organization that is preaching boldly the truth with reference to this so-called religion.

At the same hour, Dr. J. M. Tibbetts, of Reading, Pa., addressed the men on 'The Conversion of Uncle Sam.' The subject is unique, but that did not prevent the solid presentation of some of the dangers that Uncle Sam has permitted to slip into his household. Material prosperity, the craze for amusement on the part of young and old; the commercialism of the Sabbath and the need for better home influence, all are working against the future.

Dr. Tibbetts has just finished a decade in the service of the National Reform Association.

The informal dinner at the Seventh Avenue Hotel, Monday evening was attended by more than fifty men and

women. Mr. David McFarland was in charge of all arrangements, and that is guarantee that every detail was cared for. Again Tuesday noon, about the same number gathered at the same place, and had a delightful hour together.

The South Hills High School Orchestra of thirty pieces and under the able direction of Mr. Robert L. Arthur, gave a very enjoyable prelude to the Monday night lecture.

Mr. J. H. Redpath at the business meeting presented a very encouraging financial report, showing receipts for the year of approximately \$57,000, and with expenditures \$2,000 less. This latter amount goes to surplus, which now reaches the goodly sum of about \$26,000. This reckons certain securities at par, but their market value is more than \$11,000 beyond par, which would bring the assets to more than \$37,000.

Several estates are in process of settlement, from which the Association has been informed it will receive considerable benefit.

The following were elected to the Board: Mr. W. J. Aiken, Attorney; Rev. J. V. Benson, D. D.; Rev. Geo. E. Brenneman, D. D.; Rev. E. A. Crooks, D. D.; Rev. T. D. Edgar, D. D.; Mrs. Ella M. George, LL. D., President of the Pennsylvania W. C. T. U.; Mr. Charles M. Hanna; Rev. R. W. Redpath, D. D.; Mrs. Rachel E. Robinson, Rec. Sec'y., Pennsylvania W. C. T. U.; Mr. James S. Tibby; and Rev. C. E. MacCartney, D. D.

The following officers were elected for the ensuing year:

OFFICERS

Pres.....Renwick H. Martin, D. D.
Vice-Pres.....Hugh Leith, D. D.

Sec.....Rev. R. W. Redpath
Treas.....Knox M. Young
Asst. Treas.....Henry Peel

DEPARTMENT MEMBERS

ADMINISTRATIVE—The President of the Association, Treasurer and heads of departments.

PUBLICATION—Dr. Ella M. George head of the department; Other members: J. V. Benson, D. D., R. C. Wylie, D. D., Hon. J. W. Vickerman and R. A. Hutchison, D. D., T. D. Edgar, D. D., W. J. Aiken.

FIELD—Hugh Leith, D. D., head of the department. Other members: James S. Martin, D. D., T. D. Edgar, D. D., Rev. John W. Schell and George E. Brenneman, D. D.

FINANCE—Frank H. Davis, head of the department. Other members: Chas. N. Hanna, Knox M. Young, J. R. Copeland, W. A. C. Brown, James R. Cutler, J. H. Redpath, J. S. Tibby and J. B. Eisenhauer.

Editors of the Christian Statesman: William Parsons, D.D., and R. C. Wylie, D.D.

Business Manager of the Christian Statesman: William Parsons, D.D.

Resignation of the President

At the November meeting of the Board of Directors of the National Reform Association, Dr. James S. Martin, much to the surprise of the Board, read the following self-explanatory communication.

Dear Friends and Co-Laborers:

Your president is of late finding himself in a rather unenviable position—that of attempting to hold two offices the duties of either of which are sufficiently numerous and urgent to take the full time of any one, even the best of men. We refer of course to

the Executive Secretaryship of our Alma Mater, Geneva College, and the presidency of this Association, in



DR. JAMES S. MARTIN

both of which we have a real heart interest.

To us there appear to be the greatest possibilities in each—so great indeed, in the light of recent developments in both, that we have a very deep-seated and profound conviction that the time has come when in justice to both, we should give up the one and devote our energies chiefly if not exclusively, to the work of the other.

And compelled as we are thus to choose we have, after deliberate and prayerful consideration, arrived at the conclusion that it is our duty to resign the presidency of this Association and thus open the way for your securing one who can give his full time to its rapidly developing work or to make some arrangement that may be deemed wiser by you for the prosecution of this work.

In tendering this resignation, to take effect at the earliest possible date another can be secured to assume the duties of the office, we can assure you that the course we are pursuing has not been decided upon without much tugging at the heart-strings to have decided otherwise, and that it is not being pursued because of any lack of

interest in the great cause for which this Association stands, or any want of regard for the Association, as such, or any of its membership, but the rather because, all things considered, we deem it best both for the cause and the agency by which it is being, and to be, carried forward.

Moreover, it is being tendered with gratefulness for any small part we may have had, not only in the recent revival of interest in the work of the Association, but in all the work done by it, with which it has been our privilege to be actively and prominently connected in former years, and also with assurance that it shall ever be our pleasure to serve the Association in the furtherance of its work in any capacity desired that is at all possible, in consistence with the discharge of the duties of the office to the filling of which we have chosen henceforth to devote our time and energies.

Respectfully submitted,

JAMES S. MARTIN.

The President Elect

At the December meeting of the Board, the above resignation was regretfully accepted and his brother,



DR. R. H. MARTIN

Dr. R. H. Martin, for the past three years with the Moral Welfare department of the Presbyterian Board of

Education, unanimously chosen to succeed him, with the understanding he was to devote his full time to the work, on salary, with promise on the part of the latter that he would endeavor at the January meeting of the Board to give his decision as to whether he could see his way clear to accept the office.

For sixteen years prior to 1924 Dr. James S. Martin was General Superintendent of the National Reform Association, and to his wisdom and fine executive ability much of its success is due. For the past two years or thereabouts he has served the Association in the capacity of President, performing in the absence of any superintendent many of the duties of the same and without any salary, even generously and unselfishly contributing of his means as well as strength to the cause he loves. The Association owes a great debt of gratitude to Dr. Martin and is gratified to know that he will still serve as chairman of the Board of Directors and head of the Administrative department.

A better choice could not have been made. For a number of years Dr.

R. H. Martin was connected with the Association and was then called to the Presbyterian Board of Christian Education, Department of Temperance and moral welfare, to take charge of its Bureau of Sabbath Observance. He has rendered yeoman service in this work and has gained national recognition and national gratitude as well. He, with Congressman Lankford, perhaps more than any other individual, is responsible for the Lankford Sunday rest Bill, reintroduced in the House, December 5, and designed to give our nation's capitol a day freed from commercialism. He has been heard in almost every State of the Union; is in the prime of life; marked by unusual vigor, and the fullest confidence of all who know him. For sometime he was President of Geneva College, and this educational experience with the practical touch he has had with the various phases of reform, will make him an invaluable man for the new position. The Christian Statesman, with a great host of friends, unites in congratulating him on the honor conferred and hopes for his acceptance and the fullest measure of success in this position of responsibility and trust.

God's reward for Sabbath keeping is not earthly preferment—not mere temporal emoluments—but better and nobler types of manhood, purer and loftier character.

Suicide impelled by ambition over the air route, is no more ethical and no less self-destructive than if impelled by cowardice over any other route. Each will have to give his account at the judgment seat of Christ.

It is a great misunderstanding to suppose that all Catholics will vote for Al Smith just because he is a Catholic. Those of us who have spent so much of our time, money and effort for the enactment and enforcement of prohibition will not support any candidate, Catholic or Protestant, who stands for nullification or amendment.—*Colonel Patrick Henry Callahan.*

Our Exchanges



DETROIT, therefore, furnishes another example of the shortsightedness of the policy of being content with defeating a wet. Dry law enforcement will be assured only when the drys turn from the negative policy of opposing wets to the positive policy of supporting real drys.

—*Christian Century*

COMPANIONATE, yes, but we oldsters may be excused if we question whether the word marriage is just the proper term in this context. Certainly much of the real meaning of the word is being overlooked or has never been fully understood by those using it so glibly.

—*Pittsburgh Post Gazette*

NOWHERE in our land are the priests of Moloch persecuted. The armament boosters, the scaremongers, the sowers of distrust among nations, the big-navy champions, the compulsory-military-training advocates are never denied a hearing. It is only the friends of peace and international good understanding that are hounded.—*The World Tomorrow*

IT is—always has been, and always will be—our duty to protect the weak; that is one of the principles on which rests the greatness of the British Empire. There are thousands of moderate drinkers who are perfectly willing to forego any pleasure they may derive from the consumption of liquor for the sake of national welfare and prosperity.

—*The Dominion, Wellington, N. Z.*

BUT, however the argument may turn, the fact remains that the great barrier to limitation of armaments is unfettered nationalism; which is to say, the exclusive devotion of all governments to furtherance of the material and political interests of their particular countries. Nationalism today is rife everywhere. From Washington to Tokio and from Moscow to Cape Town, nationalism is put so far forward that it shields from view any bright picture of international cooperation.—*New York Times*

THERE is a curious kind of mental hysteria abroad today which vibrates between the false extremes of megalomania and melancholia. Now, you find a man who deifies himself and denies any other god. He regards history as bosh, religion as blarney, the Ten Commandments as a stale

taboo, and his own personal prejudices and passions as the only infallible rule of faith and practice. His ignorance is matched by his impudence and he has a hilarious time.—*Henry Van Dyke*

GAMBLING has undoubtedly increased, and to an alarming extent. The war was the real cause. Life itself became a gamble, uneconomic wages and profits destroyed the sense of economic equity, and crude and unnatural excitement paralysed the imagination. Only when life regains "atmosphere" will this stupid and soul-deadening practice abate.

—*The Scots Observer*

A MAN, who has been in high public office and is a keen student of public affairs, says that he was recently discussing the situation with a wet leader. "Do you really think the majority of the American people are wet," he was asked. "No," was the reply. "Candor compels me to admit that we know that the American people are 60% dry, but our 40% are more active and more vocal. Many of them have great financial interests at stake and a 40% minority, if it works hard and is noisy enough can win over a 60% majority quiet unalarmed."—*M. E. Clip Sheet*

CONSIDERABLE resentment has been expressed against alleged attempts on the part of religious groups to impose their will upon legislative bodies and governmental officials. For years manufacturers' associations and similar commercial groups have maintained their lobbies and expended vast sums upon propaganda designed to secure governmental action favorable to their interests. It is strange that intelligent citizens should become alarmed when those whose only aim is the betterment of the conditions of life exercise such influence as they can legitimately command to secure needed legislative action.

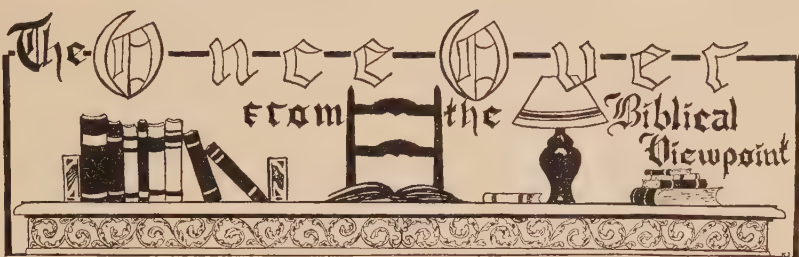
—*The American Child*

THE Protestants are just now coming out of the woods. Much of their influence hitherto has gone to help the secularists. Their main drive has been negative—anything to beat the Catholics. Now it is beginning to dawn upon them that religion cannot properly be gotten into the child mind unless and until it is associated with the regular educational process and program. More and more therefore Protestant influence will be withdrawn from the secularists and employed in behalf of the Catholic *principle*, without endorsement necessarily of the Catholic *method*.

—*Pacific Christian Advocate*

AN investigation by Royal Commission of customs frauds in connection with liquor in Ontario has revealed the fact that Hiram Walker and Sons, Walkerville Distillery, spent \$289,628 "to fight for government liquor control, payments to political parties, and watching things at Ottawa." The greater part of this expenditure was charged to "protecting trade marks."

—*The Vanguard, New Zealand*



THE WHITE FLOWER. By Grace Livingtons Hill. J. B. Lippincott, Philadelphia. Cloth, 320 pages. Price \$2.00.

Romance far removed from realism. Wholesome romance, just the same. Two commendable things about this book are the sharp contrast of Christian character against the background of American life and the natural way that Christianity runs into the story. When the note of the Kingship of Jesus is sounded, our readers will be disappointed to find that it is purely personal. The idea of Revelation I:5, is not in it. Another fault in the book for young people, is that a wrong idea is given as to the protection which law furnishes to humble citizens in our country. We know the tendency of Americans to depend upon themselves for protection and redress, but it is a bit overdrawn here. The truth comes out, but not with such force as to correct the under estimate of the wisdom of depending on the protection of the law. In spite of these minor defects, the story gives a wholesome, engaging picture of life that should be helpful in many ways to our young people.

ME—GANGSTER. Charles Frances Coe. G. B. Putman's Sons, New York. Cloth, 272 pages. Price \$2.00.

Though written in the patois of New York's underworld, this book is profitable and wholesome reading. It tells the story of how this East Side dock laborer, was developed into a gangster, how he came to see the folly of an outlaw's life even though protected by criminal officials, and finally gave himself up to the authorities as the first step into a new life. It clearly reveals several facts.

1. That the extra constitutional, ring government of our larger cities is the ultimate cause of the crimes of violence and robbery which are disgracing America.

2. That it is their graft and looting which stimulates the purpose of getting easy money in the minds of young men. This starts them in the careers of crime which make them an essential part of the machine.

3. That the police of any city can break up these gangs and stop these crimes any time they want to. Instead, they share the profits for the protection given, just as they do with disorderly houses and speakeasies.

4. That most of the killings of our cities are simply casualties in gang warfare, and were it not for the example of lawlessness they furnish, society would be the better off for them.

5. That it is outside, human interest and not inside management and education that accomplishes any reformation in criminals who are sent to our penitentiaries.

No one can thoughtfully read this story, without better understanding of what is necessary to save and perpetuate our American democracy. Yet the book is neither pedantic, nor preachy.

THE BULLETIN BOARD



Better to kill time on the road than people

Complacent allusion to the next war helps
promote it

Deliver us, O Lord from the curse of
race snobbery

Teaching constructive truth destroys
falsehood

Biblical political science should be a part
of every church program

Prohibition is an evolution, nullification is revolution

Mormonism teaches the supreme rule of Adam, Christianity
of Christ

Where Jesus rules race problems vanish

The War Department is the creator of public debt

The Bible can not be used in the Public Schools, but twelve
states do it

Sing more about God and less about foul enemies

Good enough for Jefferson is good enough for me is the politics
of a stagnant mind

Ideals make men not men ideals. So preach Christ

What enforcement we should have if Gifford Pinchot were
Secretary of the Treasury

Feed the faithful officer on appreciation and watch him grow

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Dear Mr. Parsons:

I have noted your letter and also the editorial which conveys your convictions and sentiment concerning our radio hour which you heard.

We have so many thousands of letters from men and women praising Collier's Radio Hour, that we find it difficult to believe that we are aiding the cause of commercialism and damnation by promoting the hour.

While it is always good to keep the Sabbath holy, I think it no less a work of neighborliness to make the Sabbath interesting. I have yet to find any broadcasting program that did not have some ulterior object, either to promote propaganda or to make good will, and between the two, I think it is far more blessed to make good will.

Sincerely yours,

Associate Editor, Collier's.

Dear Sir:

Your letter in reply to a communication recently sent from this office, is before me. As to the "blessedness of making good will," I certainly agree with you. Nor do I have any complaint as to the character of the radio hour put on by Collier's, if it were a week day entertainment. In any event, I should not have protested except for the bald commercialism of the advertising talk of your announcer. Everyone is aware of the ulterior motive in all of these programs, but good taste and consideration for the sensibilities of Christian people, if not regard for the civil law, should have suggested that this commercialism be left out on the Sabbath Day. This, I assert, is purely business and a violation of the law of most states. But what I most seriously object to, is, that you inject that sort of entertainment into the hour when most of the Protestant churches are carrying on their evening worship. This is not only a discordant note, but is crowding them off the air at a time when many of them would gladly avail themselves of this service.

If you think you can make good will by such a course, I fear you are mistaken. Speaking for one who has heretofore had much "good will" toward Collier's, I can assure you that you have destroyed it. You will find moreover that I am not alone in this, though I may be a pioneer in this protest.

The radio is a new thing and its precedents are being established. Christian people still believe in keeping the Sabbath free from commercialism, and there is not a single reason you can advance to justify your course, that could not also be advanced to justify a collar button, fountain pen, or patent medicine show on the street corner.

Sincerely Yours.

RADIO REACTIONS

Irving Fisher writing in "Prohibition at Its Worst".

"The old idea of temperance as an ideal has fled as a mist before the light of science".

What does the average wet care for science. "I want my beer" is his slogan. And I will get it if I can.

The Way of Faith, broadcasting editorially.

"If Christian women of the United States make proper use of the Nineteenth Amendment, there will be no danger as to the permanency of the Eighteenth."

Now, Mother, don't you forget that about election day and just jog Aunt Miranda's memory too.

The Enforcement Department recently gave out the following figures.

Arrests during Oct., 1927	513
American born	220
Foreign born	293

The later represent 23 nationalities.

This is just a battle between alien reactionary habit and progressive Americanism. The latter is bound to win.

Frederick Lynch speaking through the Christian Century.

"Whatever we may think of the League of Nations, let us be just enough to recognize, as Mr. Root says, it has taught Europe to think in the terms of peace".

That is a pedagogic feat that is worth while. It is more than anything in this country has been able to teach our Big Navy advocates.

W. S. Fleming, writing from Chicago.

"Just learned this morning, that Flint, Michigan, has the Bible read every morning

in her school rooms. That makes 33 cities of circulation above 100,000".

Yet, there are religious leaders and church men who say, "It cannot be done. It is not done. It ought not to be done." But, it is done, lawfully, efficiently, sensibly and increasingly.

Gibbon, the historian, speaking of decadent Rome of the Fourth Century.

"The magistrate is guilty, in some measure, of the crimes which he neglects to prohibit or punish."

Tell that to Al Smith, Bill Thompson and the Police Commissioners of Washington, D. C. about violations of the Eighteenth Amendment.

A Reuter message from Mexico to the Manchester Guardian says:

"The past year's experience has shown that the people throughout the country can do without the priests."

Thus does "vaulting ambition o'er leap itself." In attempting to humble the state by its "indirect control" Rome is risking what remaining power she has over the Mexican people.

Congressman Edward E. Browne, Eighth District, Wisconsin, broadcasting in the Christian Century.

"Washington is a wet city today and the prohibition law openly defied. There is no question but what the President of the United States could make Washington absolutely dry. The President has absolute control of the District of Columbia, very much more control than the mayor of a city."

Every organization engaged in law enforcement should take this hint and train its guns on the White House.

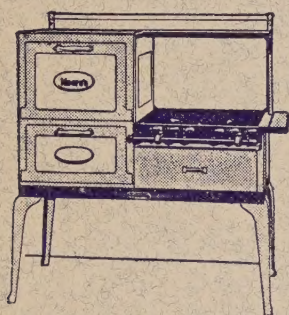


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*your income from \$5 to \$20 per month? You can do
it by selling the Christian Statesman and the books
published by the National Reform Association. Write
for terms and samples. They will be liberal.*

"Putting God in the Nation's life,

Bringing us back to the ideal thing—

There's something fine in a creed like that,

Something true in those words that ring.

Sneer as you will at the 'preacher air,'

Scoff as you will at the Bible tang,

It's putting God in the Nation's life

That will keep it clear of the crooked 'gang.'

"We've put him out of its life too long,

We've been afraid—to our utter shame—

To put him into our speech and song,

To stand on the hustings and speak his
name.

We've put all things in that life but him,

We've put our selfishness, pride, and show.

It is time for the true ideal to come,

And time for the low desire to go."

Religious Telescope.

Attention

All Prohibition Workers

There will be a conference of all organizations interested in the

Enforcement of Prohibition

In the

MAYFLOWER HOTEL

Washington, D. C.

January 26

All organizations interested in this cause are invited to send representatives.

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